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THE
✓AFRICAN REPOSITORY,
AND
COLONIAL JOURNAL.

VOL. 23, 1847.

PUBLISHED MONTHLY,

BY THE AMERICAN COLONIZATION SOCIETY, AT \$1 50 PER YEAR, IN
ADVANCE, WHEN SENT BY MAIL, OR \$2 IF NOT PAID TILL
AFTER THE EXPIRATION OF SIX MONTHS, OR
WHEN DELIVERED TO SUBSCRIBERS
IN CITIES.

Washington:
C. ALEXANDER, PRINTER,
NEAR WAR AND NAVY DEPARTMENTS.

1847.

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THE AFRICAN REPOSITORY,

AND

COLONIAL JOURNAL.

VOL. XXIII.]

WASHINGTON, AUGUST, 1847.

[No. 8.]

Massachusetts Colonization Society.

ANNUAL MEETING.

THE Massachusetts Colonization Society held its sixth annual meeting, for the transaction of business, at its office, on Wednesday, May 26, at 12 o'clock, at noon; Albert Fearing, Esq., in the chair. The treasurer's account was received, and referred to a committee. The following officers were elected for the ensuing year, viz:—

President—Hon. Simon Greenleaf.

Vice Presidents—Rev. Leonard Woods, D. D., Rev. E. S. Gannett, D. D., Rev. Heman Humphrey, D. D., R. A. Chapman, Esq., Rev. William M. Rogers, Rev. William Hague, Rev. Charles Brooks, Rev. B. B. Edwards, D. D.

Secretary, General Agent and Treasurer—Rev. Joseph Tracy.

Auditor—Eliphalet Kimball.

Managers—Rev. Ebenezer Burgess, D. D., Rev. G. W. Blagden, Dr. J. V. C. Smith, Henry Edwards, Albert Fearing, T. R. Marvin, James Hayward, James C. Dunn, Hon. Abraham R. Thompson.

Adjourned, to meet at the Central Church, at 3 o'clock, P. M., to-morrow, for public exercises.

Public Meeting—The society met according to adjournment; the Hon. Simon Greenleaf, President, in the Chair.

After prayer by the Rev. William Hague, and a brief statement of the objects and policy of the Society by the President, the Secretary read extracts from the Annual Report:—Whereupon,

On motion of the Rev. Calvin Hitchcock, D. D., seconded by William Brigham, Esq., it was

Resolved, That the Report be accepted, and published under the direction of the Board of Managers.

After eloquent addresses by these gentlemen, by the Rev. Charles Brooks, and by the Rev. Drs. Waterbury and Humphrey, the meeting was closed with the benediction, by the Rev. Dr. Waterbury.

ANNUAL REPORT.

REDEMPTION is the leading theme of the Law, the Prophets, and the Gospel. The redemption of Hebrews from the temporary bondage into which they might be sold to their own countrymen, is provided for and encouraged by several express statutes which God gave by Moses. In the spirit of these statutes, and with the recorded approbation of their author, Hebrew slaves of heathen masters were redeemed at public expense. The great argument by which the Law is enforced upon the conscien-

ces and hearts of the Hebrew people, is the fact, that God had redeemed them from Egyptian bondage.

It does not appear that individual Israelites were held as private property by individual Egyptians; but they were a depressed race, excluded from civil and social equality with the more numerous ruling race among whom they dwelt, and doomed to such servile employments as that ruling race saw fit to assign to them. This condition, God, in his holy Word, calls "bondage." And it was a bondage which so crushed their spirits and demoralized their character, that but two of the whole number of grown men among them proved capable of being elevated, by forty years' discipline, into fitness to enter their promised inheritance. Their deliverance from the house of bondage in Egypt, *their native land*, and their restoration to *the land of their fathers*, where they might be an independent, self-governing nation, knowing and serving him, God calls "redemption;" saying, "I will redeem you with an outstretched arm, and with great judgments;" and again, "The Lord hath redeemed you out of the house of bondmen."

Nor were they, generally, held as slaves, the private property of individuals, during their captivity at Babylon. They were merely, as in Egypt, subjected to the arbitrary control of the dominant race. Some of them were raised to high offices, and many of them acquired wealth. Yet, in the language of inspiration, their condition in Babylon was called "bondage;" and their deliverance from it, and restoration to the land where their fathers had served idols till God punished them for it, and reclaimed them from it, by captivity, is called *redemption*.

When, in the fulness of time, the

Saviour appeared and accomplished in our behalf that mysterious work which the angels desire to look into, God, in his wisdom, saw fit to illustrate the nature of that work to our understandings, by classing it with these deliverances from temporal bondage; by calling the great benefit which he wrought out for us, "*redemption* through his blood."

These several works of mercy, then, in the judgment of him who is the author of them all, are so identical in their spirit and character, that they all deserve to have a name in common, which may point out their common nature; that thus, all who love either of them, may be taught to love the others also. He has therefore called them all works of redemption.

The three great objects of our society, as proclaimed at its formation and ever since pursued, are,

1. To redeem an oppressed race, or such of them as are willing to be redeemed, from their political thralldom in this their Egypt, their Babylon, and restore them to the enjoyment of political freedom and independence in the land of their fathers.

2. To favor the redemption of men from literal slavery, by affording facilities to "benevolent and conscientious masters," who desire to emancipate.

3. To diffuse, by these means, the knowledge of the great Redeemer, and of "redemption through his blood," among millions who sit in darkness.

Our enterprise, therefore, harmonizes entirely with every thing which God, in the Bible, calls redemption; and for that reason has a claim on the heart of every servant of the Redeemer; and no time or place consecrated to his service, can be too holy to be used for its promotion.*

* See Appendix, I.

We have therefore felt ourselves authorized, whenever convenience required it, to ask the attention of worshipping assemblies, and the use of pulpits, on the Sabbath; and gradually, as more correct views of our enterprise have prevailed, our request has been granted.

Operations in Massachusetts.

This change has been principally effected through the judicious and truly Christian management of our agent, the Rev. Dr. Tenney. He has, during this and former years, advocated our cause before 139 congregations in this State, and before nine ministerial associations; and in no instance, so far as we have learned, have these labors been followed by any unpleasant consequences. No party animosities have been revived, or bad passions excited. No pastor or people have regretted his admission to their pulpit, or been unwilling to have the subject presented again. We should add, that many of these lectures were designed to accommodate several congregations each, that many pulpits have been offered, which there has not been time to use, and some have been occupied by other advocates of our cause; so that the whole number of congregations opened to the presentation of our claims is not less than about two hundred. We have therefore, virtually, the testimony of about this number of Christian congregations to the fitness of this theme for the pulpit and the Sabbath. A mighty change, since the time,—but a few years ago,—when even our well wishers generally felt themselves obliged to refuse us a hearing; when not six pulpits in the State were open to us, and not a single ecclesiastical body would listen to an argument in favor of opening them, or of allowing us any other privilege. * * * * *

Agency of the Society in preventing the importation of Slaves.—By act of Congress, the importation of slaves into the United States was forbidden after the first of January, 1808. But when slaves were landed on our shores, either by slave traders, or by our cruisers who had captured them at sea, they at once became subject to the laws of the State in which they were found; and in several of the States, the laws were such and so administered, as to make them slaves for life, with little expense to the parties concerned. Slaves continued to be imported, and, by prostitution of the forms of law, made slaves for life, till, in 1819, the Colonization Society came to the aid of the government, by providing, for the victims of that horrid traffic, a refuge in their native continent. An arrangement for this purpose having been made, an agent of the Society, in April, 1819, demanded of the Governor of Georgia, the release of 34 recently imported Africans, who had been advertised for sale at auction for benefit of the state treasury. After a legal contest of three years, 18 of them were delivered, as freemen, to the care of the Society. These, so far as we can learn from a very complete collection of documents on the subject, were the first victims of the slave trade made free by the authority of the United States. Up to that time, the ingenuity of slave traders and their allies on shore had baffled every effort of government to suppress the traffic. But now the contest was decided. As Africans could no longer be made slaves after their arrival, it was of no use to import them. For a few years, attempts were occasionally made to smuggle them into the country; but after the seizure, emancipation and colonization of a few hundreds, the traders became discouraged and gave up the business.

Understanding with the Government concerning the support of Recaptives.—It is doubtful whether the constitution and charter of the Society authorize the expenditure of its funds on recaptured Africans, as they can hardly be called "free people of color of the United States;" and it is certain that, in the beginning, no such application of its funds was contemplated, either by the Society, or the government. It was the part of the Society, to furnish a civilized spot in Africa, such as did not then exist, where the rescued victims of the slave trade might be landed and live, without danger of being seized and sold again. The expense of settling them there was to be borne by the government. An act of Congress of March 3, 1819, authorized the appointment of an agent for recaptured Africans, to reside in Africa, and appropriated funds for their support. Further appropriations were made in subsequent years.

February 25, 1828, Mr. McDuffie, from the Committee of Ways and Means, reported a bill to abolish this agency, transfer the property belonging to it to the Colonization Society, and pay the Society fifty dollars for the support of every recaptive delivered to its agents; and for other purposes. Mr. McDuffie, it is well known, belongs to that class of politicians who defend slavery as a good institution, that ought to be perpetual, and who have always been our most decided and unrelenting opponents. His bill, therefore, may be considered as proposing the most unfavorable terms which honorable enemies could find it in their hearts to offer. The bill, before passing, was amended, by striking out the part abolishing the agency, and retaining that making an appropriation for the support of recaptives.

The Recaptives of the Pons.—

The agency is still continued, under the act of 1819; but the appropriations are entirely exhausted. When the 756 recaptured Africans were landed at Monrovia from the barque Pons, in January, 1846, Dr. Lugenbeel, the agent, had but one thousand dollars in his hands for their support; and the government has added nothing to it since. We doubt whether any feebled civilized community in America, or in Europe, would consent to receive and permanently provide for such a company of naked, starving savages, at a lower rate than that proposed in Mr. McDuffie's hostile bill—fifty dollars each, or \$37,800 for the whole. Fifty dollars each is not a high price for the food, raiment, house room and medical attendance which must be furnished immediately, and continued till they can earn their living, and the house lots and farms which must be given them when they need them; and we see not by what right the government of the United States can land them at Monrovia, with only one dollar and thirty-two cents each to meet all these and all other charges, any more than at any small port in France or England.* Yet they were received; their immediate wants were supplied; their future welfare was provided for; and thousands of dollars were diverted from the treasury of the Society to meet the expense.

We trust that Congress has failed to do us justice only through neglect, in the pressure of business, and that the deficiency will soon be supplied. Certainly, our government cannot refuse to meet the equitable claims of those without whose aid it found itself unable to stop the importation of slaves into the United States, and without whose continued aid it still is,

* By law, no person is allowed to land foreigners at Boston, without giving bonds to indemnify the city against their becoming paupers within ten years.

and is likely to be, unable to provide for those victims of the slave trade whom its cruisers may rescue at sea.

* * * * *

APPENDIX.

I. REDEMPTION OF SLAVES.—The redemption of slaves was one of the purposes to which the early Christians devoted the funds raised by contribution on the Sabbath. Cyprian, bishop of Carthage, raised contributions amounting to more than four thousand dollars, to assist the Numidian Christians in redeeming some of their number who had been reduced to slavery by the neighboring barbarians. In a letter accompanying the remittance, he says: "And when the same apostle, (Paul,) tells us that 'as many of you as are baptized, have put on Christ,' we are bound, in our captive brethren, to see Christ, and to redeem him from captivity, who has redeemed us from death; so that he who delivered us from the jaws of Satan, and who now himself dwells and abides in us, may be rescued from the hands of barbarians; and he be ransomed for a sum of money, who has ransomed us by his blood and cross." The idea, then, that redemption from slavery and redemption by the blood of Christ have in some respects a common nature, so that we may reason from one to the other, was recognized in the time of Cyprian, who suffered martyrdom in A. D. 258. Still earlier, Ignatius, Bishop of Antioch, wrote to Polycarp, of Smyrna, concerning Christian slaves: "Let them not be anxious to be redeemed at the expense of the Church, lest they be found slaves of their own lusts." It would seem, therefore, that in Western Asia, it was not uncommon for churches to redeem such of their members as were slaves in their own neighborhood. The thought of thus redeem-

ing heathen slaves, generally, seem never to have occurred to them; as the task would have been immeasurably beyond their ability. See *Neander's History of the Christian Religion and Church*, Vol. 1, pp. 255, 256, 269.

II. LETTERS FROM COLONISTS.—*Extracts of a letter from Mr. E. J. Royce, dated New York, May 25, 1847.*

MR. TRACY—Sir: You request me, through Capt. Barker, "to make some statements about business in Liberia, and Liberia generally." * * * As briefly as possible, I will delineate.

Business of every description is remarkably good in that country, better than in this. If those engaged in them will persevere to make them so, prudent men, engaged in agricultural and mechanical pursuits, may hope very soon to grow rich; both of which have been too much neglected, because it was so easy to make a handsome living at something else. Our honorable Governor and some other gentlemen have gone extensively into agriculture. The late successes of some of our citizens in the producing and exporting to advantage some coffee, ginger, arrow-root and Guinea pepper, together with a herd of other things, have induced and are inducing many to engage in farming. * * * Mechanics of various orders were wanted last fall in Monrovia at \$2 50 and \$3 per day, and could not be found to answer the demand. Our currency is camwood, worth \$60 per ton on the coast, the basis of our paper money. Palm oil and ivory, too, are staple products, and will bring the cash when we get hold of them, either to export or to sell on the coast. Which products are abundant, particularly the former of the last two mentioned. It is doubtlessly known that every man gets a farm, with an addition to it if he have a family. * *

Sir, I have been opposed to Colonization most of my life, (not having considered the merits of so many good men, too intelligent to be duped, and too noble and rich in money and virtues to engage in an artifice, or be deceitful,) because I believed evil men selfishly concocted the plan, that the slaves might be more contented, and the future possession more secure to the masters, by sending away a surplus free population to Africa under the guise of philanthropy. * * * I have steadily had my mind fixed upon a foreign land, since my early youth; a land of African government; for there I believed our elevation would take place. But you would ask, how did it happen that I went to Liberia, when so great an aversion and objection towards the Colonization scheme existed? I answer: after losing my wife, and selling property on note and mortgage, &c., I went to acquire a knowledge of the French language, preparatory to going to St. Domingo. During my stay, I became acquainted with a fellow boarder, who by some means learned that I had some money. He said if he were I, he would go to Liberia, for he could make so much and so much by an investment in such and such things which he told me. I informed him that I would never turn traitor to my people for gain; having reiterated what I have already told you as to my objections. But further, I told him I could not live there. But he said he had lived there three years; and many other things, which I believed. Afterwards I came to this city, saying that I would take a little adventure to Liberia. If I thought that I could not live there, I would return, to go to St. Domingo. But the longer I staid, the better pleased I became with the country. And, no matter what my former opinions were, or those of others, I saw

that Africa presented more inducements than any other land for the general amelioration of the African race. In natural resources and beauty, it is second to none. About health, abstemiousness is, in my opinion, in all things, a very sure guaranty of life and health. In proof of my believing that others can live, I have just returned from the West with my two children, bound for Liberia. There we shall be patriots; for patriotism is fostered by so many causes. May heaven's blessing rest upon the best of human agencies for our elevation in the scale of intellectual, moral and religious virtues.

I am, sir,

Your humble servant,

E. J. ROYE.

We subjoin extracts from another letter. Its author, Mr. S. S. Herring, emigrated from Virginia, in 1833, aged 12 years; his father, mother, and five children having been emancipated for that purpose. His education, therefore, must have been acquired in Liberia. The letter is dated "New York, May 25, 1847."

"To me, Liberia is an endeared home, and one which I would not give in exchange for any other place with which I have any acquaintance. This, however, I confess, is attributable to the peculiar advantage and privilege which the colored man may enjoy there, together with its adaptedness to the accommodation of our race, having been the home of our forefathers, and now the happy abode of all who appreciate an impartial freedom, the which, I find, and have often been told, is not to be enjoyed by the people of color this side the Atlantic.

"I am happy to say that I think any man who appreciates freedom and liberty, and who has any patriotism, esteem for his race and love of country, could not fail to be satisfied in becoming a citizen of Liberia.

For he would find that a great many of the reports that are now in circulation in this land are totally spurious and false, such as an intense and burning heat bidding defiance to circulation a certain part of the day; and the dreadful effects of the acclimating fever, scarcely allowing one to escape death. All this is absolutely false. The deaths during acclimation are about ten to twelve per cent., as Dr. McGill said at the Colonization anniversary; and that is mostly in broken constitutions. Our thermometer is seldom, if ever, over 85, ranging generally from 75 to 80. You can therefore judge very correctly of the amount of heat. A more pleasant climate could not be desired as to my part, and I have resided there fourteen years.

"I will not fail to notice one very distinguished advantage which we have; that is, we raise two complete crops a year, consisting of rice, Indian corn, sweet potatoes, yams, &c., also a great variety of vegetables. Agriculture, however, has been too little attended to; a lucrative and profitable trade having occupied the attention exclusively of such men as were able to engage in agriculture so as to make a development, and therefore make it interesting. Otherwise, we might now have been able to export African coffee, which is equal to the best in the world, by ship loads. An interest in the agricultural pursuit, however, has been waked up throughout the Colony, and every merchant especially, and citizens in general, have turned their attention to coffee planting, and the growing of such other products as answers immediate use; so that I flatter myself that we will be able to export coffee within the next five years.

"I regret much, sir, that our brethren in America do not make it an object to get to Liberia now, while there are vacancies and enterprises

unexecuted, so that they might assist in erecting the great edifice of a republic, while there is opportunity for them to do signal honor to their race. I am seriously apprehensive that there will be much regret experienced by them in future, and that their offspring will complain of their inattention to their future welfare. In fact, I have heard these serious complaints made since I have been here; and I conceive it to be an awful one. We are desirous to have an increase of population, not that we are not able to defend ourselves against the ingress of natives or aborigines of the country, but because we are anxious to swell Liberia into distinguished importance, or say, our race into importance, which I fear abolitionism will be a long time accomplishing, if ever. I am an abolitionist in principle, but not precisely in policy; thinking, as I do, that colonization promises more and has done more than any other system gotten up in America, for the benefit of the colored man. The least proof which we can offer to substantiate this fact is, that no Liberian ever returns to this country to reside, though all could do so were it their choice.

Yours, respectfully,

SAMUEL S. HERRING."

Another man who knows.—Mr. Benjamin Van Rensselaer James, a colored man, born in Elizabethtown, N. Y., sailed from Baltimore, October 31, 1836, and arrived at Cape Palmas December 25. He went out in the service of the American Board of Commissioners for Foreign Missions, as a missionary printer. The report of the Board for 1837, states that "Mr. James, without much suffering or apparent danger, had been carried through the fever, which seems to be the inevitable lot of the stranger, and had before him a fair prospect of life and usefulness." He

remained at Cape Palmas, superintending the mission press, and at times employed also in teaching, till January, 1844, when he removed to the new station at the Gaboon river. His health having declined, he returned to the United States, and arrived at Providence, with his family, in May, 1845. He was at Cape Palmas during all the difficulties between certain missionaries and the government of that colony, and was one of the colored men in the service of the Board, whom the laws of that colony subjected to enrolment in the militia; though as a foreign resident and not a citizen, he was excused from training. He has had a good opportunity, therefore, to understand many things, and his judgment is of some value. Our last news from him is in the *Liberia Herald* of March 19, 1847, and is as follows:

Notice.—The second term of the *School* under the patronage of the N. Y. Ladies' Society for the promotion of education in Africa, will commence the second week in March.

The patronage received from the friends of this Institution, during the past term, has been peculiarly gratifying to the Principal, for which he tenders them his sincere thanks; he would also improve this opportunity to acknowledge the sum of \$20 contributed in cash, work, and plank, by the parents and guardians of the scholars, for fitting up the school room.

Course of studies.—Spelling and Defining, Reading, Writing, Geography, 1st and 2d Book, (Goodrich;) Arithmetics, written and intellectual, (Smith and Colburn's;) Grammars, History, Composition, and Declamation. Instruction in Needle Work twice a week by Mrs. James. Terms, \$1 per quarter.

N. B. This very low charge is only to defray the expenses of the buildings.

The school is open at all times

for inspection of those who feel disposed to give us a call.

B. V. R. JAMES.

Monrovia, Feb. 9th, 1847.

Objection Answered.—"Colonization is a plan of the slaveholders, to get rid of their superannuated and worn out slaves, by emancipating them and sending them to Africa."

Answer.—Consider what Liberia is, and what she has done. Does all that look like the work of "superannuated and worn out slaves," whom their masters have sent away to avoid the expense of supporting them? But happily, we know the ages of the slaves who have been emancipated and sent out. Beginning in 1843, and looking backward over the list of those from Virginia, we find as follows:

William B. Lynch emancipated 18 slaves, aged from 41 down to two years. Average, 15 7-9 years.

Thomas Hall emancipated 16, aged 60, 50, 42, 40, and from that down to one year. Average, 25 5-8 years.

J. McFail emancipated 7, aged from 45 down to three years. Average, 24 1-7 years.

Mr. Atkins emancipated 11, aged 50, 48, and from that down to five years. Average 17 9-11 years.

John Smith, senior, emancipated 60, aged 75, 56, 55, 55, 51, and so down to infancy. Average, 19 9-10 years nearly.

John Stockdale emancipated 32, aged 62, 60, 52, 50, 50, 45, 40, and so down to 4 years. Average, 24 5-8 years.

Of these 144 emancipated slaves, only fourteen,—less than one in ten, were 50 years old or upwards. The average age of the remainder was 17 4-13 years.

These six emancipations are taken just as they come on the census. If we should go over the whole roll of emi-

grants, the results would be just about the same. The reasons why any old people are sent out are, first, to avoid the hardship of separating families; and secondly, because their masters wish to emancipate *all* their slaves.

[From the Liberia Advocate.]

Colonization as viewed in connexion with Divine Providence.

"There's a Divinity that shapes our ends,
Rough hew them how we may."

THE sentiment embodied in the above quotation, is in accordance with the experience of all ages, as well as with the volume of inspiration.

We lay our plans, and seek to carry them out into execution, and results are arrived at, in some instances auspicious, and in others, disastrous, but in either case unanticipated and unforeseen.

When our efforts to accomplish plans for the amelioration of the condition of our race, are crowned with ultimate success, in a way we thought not of, and to a degree beyond our hopes, we may without presumption conclude that the smile of Heaven has been upon them.

Now, let this test be applied to the Colonization scheme. It shrinks not from the application, but in the fulness of success which has so far crowned the enterprize, the friends of the cause may find reason to rejoice in the assurance that their benevolent designs were coincident with the plans of a kind Providence, and have secured the approbation of Heaven.

We do not know what amount of success was anticipated by those who originated this great enterprise, but of this we are assured, that the actual condition of the Colonization cause at this hour, is far beyond, in prosperity, what any man had a right to expect from the outlay of money and of effort which have been expended upon it, and this we feel bound to ascribe to the fostering care of Divine Providence.

We are aware that some persons

will deny the fact above asserted, and, of course, reject the inference which we have drawn from it; and they will tell us that the number of actual colonists is small compared with what it might have been, and the point attained far below what might have been expected. Now we are willing to admit that greater numbers might indicate a more specious prosperity, but to our mind it is evident that such specious prosperity would only cover up from view internal weakness, and the seeds of premature decay and dissolution.

When the earth is, as in a moment, covered with a sudden vegetation, we look for a decay as rapid as the development has been speedy; the growth of a night, lives but for a day, but the germ that slowly and reluctantly seems to yield to the fertilizing influence, is yet that which contains within it, the elements of strength and durability. The mushroom disappears, while the everduring oak is but commencing its existence, and silently, but surely, striking its deep roots deeper still, and spreading its branches on every side wider and wider still, and looking forward to long ages of vigorous and enduring beauty.

The Colony has not had an astonishingly rapid growth, and we rejoice in the fact, and we rejoice in the existence of all those causes which have combined to prevent it from having a rapid growth, and in these we recognize

The Over-ruling hand of Provi-

dence.—Concerning much that has tended to retard its growth, and in regard to those who have been active in opposition, the Colony may apply the language of Joseph, "As for you, ye thought evil against me, but God meant it unto good, to bring to pass as it is this day, to save much people alive."

Every difficulty, and every trial, which it has passed through, was needful, and has answered a good purpose, and especially is Colonization indebted to the efforts of Abolitionists for much of the good that has been, and that yet may be accomplished, and we would say to them on behalf of the Colony, "Go on, gentlemen, abate not one jot of your zeal against this glorious cause; your efforts have hitherto been overruled for good, and the same Providence is still watchful over the interests of Liberia, and will never permit its light to be put out in darkness."

If, however, we should address them in view of their own interest and duty, we would say, Brethren desist, and leave the work of opposition to the common enemy, lest haply ye be found to fight against God.

It is thrice happy for Liberia that misrepresentation has sought to blight her prospects, and to retard her growth. Had it been otherwise, and had the colored population of our country realized but to a very limited extent, the immense and unspeakable advantages which Colonization presents to them, they would have rushed forward to avail themselves of those advantages, with an eagerness and precipitancy which would have proved ruinous to the permanency of the Colony, and we might this day be mourning over the failure, instead of rejoicing in the success of this great and glorious cause.

The progress of truth like that of light is, and must be, gradual. It

was to have been expected that opposition, bitter and unrelenting opposition, would be brought to bear against the effort on behalf of suffering humanity. Thus it has ever been, but "Truth is mighty and must prevail," and already we see the clouds rolling away, and the darkness disappearing, and the grand and glorious cause of African Colonization standing forth to view as the cause of Philanthropy, Religion, and at once of Rational Philanthropy, of sound Christian policy, and of that expansive benevolence which characterizes the religion of Jesus.

The intelligent portion of the colored population of our land, among whom we rejoice to say are to be found not a few who are the salt of the earth, are awaking quite fast enough to the true state of the case. They are rapidly enough making the discovery where to find their real friends. And our hope is, that the Colony will attain to all those elements of strength which shall ensure its perpetuity and its permanence before the tide of emigration set towards it with that force which one day will most assuredly be the case, and which, if happening prematurely, might ensure its destruction instead of promoting its prosperity.

The God of Providence has hitherto watched over this glorious cause, and our prayer is, that He may continue to bless the efforts of its friends, and to overrule and control the opposition of its enemies, so that Liberia shall be the radiating point from whence the light of science and of Religion shall go forth to cheer and bless, and gladden the heart of poor benighted Africa, and realize the hopes of the Patriot, the Philanthropist, and the Christian, who have banded themselves together in the sacred cause of African Colonization. E.

[From the Southern Churchman.]

The African Mission.

WE gladly embrace every opportunity afforded us, of bringing this mission before the young men of our communion to enlist their services, and before our old men to secure their liberal contributions in its behalf, because we do not believe there is any other which God in his providence presses so strongly on our attention.—We wish to see every mission of our Church, which is spreading truth without any compromise with error, prosper and flourish; but whatever else may flourish or fade, we trust Episcopalians will never lose their interest in the spiritual welfare of the African race; on the contrary, we think that our interest in it should go on and increase, till the Gospel is fairly established in their native land, and in their own hands is found adequate to its own support and perpetuation. When that is done, the duty of American Episcopalians will have ceased; but until it is done, they should not spare either labors or treasures—they should not count either their life or the money dear unto them.

With this feeling and conviction, we give the following extracts from one of our African missionaries to a friend. The letter was designed only for private use, but may do good spread upon our pages. The writer is the Rev. Mr. Hening, from whom we published last year an excellent letter on the mission in general. His object in the present communication, as will be seen, is to enlist recruits in the inexpressibly glorious, though somewhat perilous service of the Great Captain of our Salvation:

“One of our number, Mrs. Patch, the assistant of Mrs. Paine, was

taken from us last February. A few days after her decease, our brother, Rev. Mr. Messenger, whom we had so recently welcomed, fell a victim to the acclimating fever, and now the Rev. Dr. Savage, so long and so faithfully devoted to the cause, is about to leave us. He makes his final remove to America, with the hope of repairing in some degree a constitution worn down by diseases, aggravated, if not induced by the climate. There are now but two ordained missionaries in the field: these, although able to remain at their posts, are much enfeebled by the influences of the climate. These visitations—shall I call them sad?—of an Almighty Providence, have fallen heavily upon our mission. Their effect has been to leave several important posts unoccupied—to remove to stations which have become vacant, and thus to scatter our small band along a line of coast 50 miles in extent, without that concentration of action, and that mutual counsel and sympathy, so necessary to the success of our missionary operations. Under such circumstances, we earnestly entreat, that our force may be strengthened by the addition of at least *four ordained missionaries*, and one physician.—The latter is much needed, as the station which I occupy is removed 50 miles from all medical assistance.”

“In alluding to the deaths and removals which have occurred in our mission, I have presented only the dark side of the picture.—It has its lights as well as its shadows. In the midst of many depressing difficulties, we can turn to the rich spiritual blessings which have rewarded our labors, and find in them the assurance, that our work is owned

and blessed by the Lord. Never, since the foundation of our mission, have the schools been in so prosperous a condition. They are not only filled with boarding pupils, but many of these, rescued from the darkness of heathenism, are living and rejoicing witnesses to the truth, that 'the Gospel is the power of God unto salvation.' While such is the cheering prospect at all the stations, my own (thanks to Almighty God) has partaken largely of the blessing. My school at present numbers *seven converts*, nearly one-half of the male pupils. The walk and conversation of all has been such as becometh the Gospel, while there are to be found in the little band some lovely specimens of Christian character. This of itself would be abundant cause of devout gratitude to God, that his word preached in simplicity and purity had not returned unto him void. But this is not all: these youthful disciples are not only faithful Christians, but have already become active and zealous promoters of the truth. Neither taunts, nor ridicule, nor threatened persecutions can turn them aside from their course. Here, then, are encouragements to persevering effort. Let the church be aroused to a sense of her duty, let her give freely to this work of her treasures, and her sons *of their lives*, and who could estimate the rich abundance of a harvest preceded by so bright a promise."

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ENCOURAGEMENT TO MISSIONARY EFFORTS.—We find in an exchange paper the following statements derived, it would seem, from a source entitled to confidence and credit—a missionary in Western Africa. They indicate, with sufficient clearness to animate our faith and encourage our zeal, that the Divine Providence and Spirit are both preparing the way for the early introduction of the

Gospel into that benighted and injured land. We trust that no seemingly untoward and dark dispensations in regard to *our own mission*, just at the present time, will be permitted to weaken our faith in the Divine promise, or confidence in His gracious and merciful Providence, that "Ethiopia will soon stretch out her hands to God." There is undoubtedly a rich reward in store for us, if we fail not in our trust, and faint not in our work and labor of love:

"A missionary, laboring in this ill-fated land, says, 'A strong effect has been produced on the minds of the heathen in Africa, by the efforts that have been made, at such an expense of life, to send them religious instruction.' As an illustration, he says, 'When they have heard of the sickness of the Missionary Society's agents, they have assembled for prayer, that God would spare the life of his servant whom he had sent among them. The whole country of Frantee and Ashantee, and a long line of coast are entirely open to missionary operations. There is not a town, of any considerable importance, and there is not a kingdom into which we might not have full and free access, had we men to go and occupy them. We have had at the mission house at Cape Coast, and other places, men who have travelled hundreds of miles to solicit teachers—men who had never before seen a European—men who had never before heard the truths of the Gospel, but on whose hearts the Spirit of God had so far operated as to create deep dissatisfaction with their own system, and an intense desire to be instructed in the truths of which they had but vaguely heard from those who had travelled from the coast to their own country. When I first took my stand in Africa, I was an object of suspicion to

all parties. I found that almost every word was reported to the King of Ashantee, and we were most strictly watched for six or eight months. I could not, at first, take my stand and preach in the streets of Coomassie the unsearchable riches of Christ, but I was afterwards able to do this Sabbath after Sabbath. I could protest against their ancient customs,

their bloody rites and ceremonies, with the fullest confidence, and no one opposed me. The question generally asked was, does the Book of God forbid these practices? If I answered in the affirmative, it was sufficient. Every one acquiesced in the truth of that. The King himself never attempted to justify human sacrifices.'"

Resolutions adopted by the General Association of Massachusetts,

AT THEIR SESSION, JUNE 23, 1847.

"WHEREAS, the American Colonization Society has established, on the western coast of Africa, the Colony of Liberia, which, notwithstanding some errors of management, and some unavoidable calamities, has been, on the whole, successful and useful, furnishing a satisfactory home to several thousands of free colored people and emancipated slaves, excluding slavery from the soil which it occupies, expelling the slave trade from several hundred miles of coast, preventing wars, and promoting the extension of civilization and Christianity among the natives ;

"And whereas, though the free people of color in the United States have an undoubted right to remain in this their native land, and to receive kind, courteous and Christian treatment, yet, as their actual condition is, in many respects, disadvantageous, and, notwithstanding all that they or we can do, is likely to remain so for an indefinite time to come, while such of them as are of suitable character may improve their condition and increase their usefulness by emigrating to the land of their fathers—

"Resolved, That such of them as desire to emigrate ought to be encouraged, and, if they need it, aided in their enterprise.

"And whereas we are informed that several hundreds of slaves have the offer of freedom on condition of emigrating to Liberia, and that the said slaves are desirous to avail themselves of that offer—

"Resolved, That while we reaffirm all that we have said in former years, condemning the institution of slavery, and deprecating its continuance; and while we do not admit that any condition ought to be annexed to the offer of freedom, yet, in the judgment of this Association, such slaves as have the said conditional offer, and choose to accept it, ought to receive such assistance as they need for that purpose.

"Resolved, That it be suggested, as heretofore, to pastors and churches friendly to this work, to aid it by taking up collections in behalf of the funds of the Massachusetts Colonization Society, on or near the anniversary of our national independence, or in such other way, or at such other time, as each may find most convenient."

Means of Promoting Emigration.

WE desire again to call attention to the plan adopted by the Kentucky State Colonization Society to convince their colored people that Liberia is the most desirable place for them. We hope their example will be followed by others.

When we last heard from our agent there, he had secured some three or four persons who will sail for the Colony by the first opportunity, remain there a year, then return and report the facts to their friends. We anticipate much good from this course.

On page 483 of Dr. Alexander's history of Colonization we find the following account of a similar agency, in 1834:

The State Colonization Society of Kentucky, for the purpose of satisfying their people by the most unexceptionable testimony of the actual condition of the Colony, determined to send out, this year, a special messenger, for the single purpose of observing with minuteness all that was necessary for an emigrant to know. The person selected was Joseph Jones, of Winchester, a colored man, who proceeded upon his mission, and after an absence of more than a year, returned with his report of the land. Mr. Jones was a very superior man of his class, a member of the Methodist Episcopal Church, over forty years of age, "a man of great observation, intelligence and candor." He bore this recommendation back from Gov. Pinney: "Mr. Jones' conduct whilst here has been blame-

less, and a pattern for others, and I trust he will find favor before God and man. If the section of country from which he came can afford us one hundred men possessing the spirit of enterprise and patience and perseverance which he has evinced so far, they will bless the colony by their presence." Upon his submitting his report to the Board, they unanimously resolved that they were fully satisfied with the manner in which he had performed the services expected from him, that he was entitled to the thanks of the society for the great amount of useful information which he had, with much toil and labor, acquired, and that the Board recommend him to the kind and respectful consideration of all persons friendly disposed to African colonization, as a man of excellent character, of a clear and vigorous understanding, and possessed of those qualities which make a man useful to society. They also requested Mr. Jones to accompany their agent to the principal places in the State, for the purpose of giving information with regard to the Colony. He was a sincere, modest man, had no set speeches or studied narrative to give, but spoke without remuneration, and from his heart, about the country he had visited, and which he had deliberately chosen as his future home—for, as a proof of his own conviction of the many advantages which Liberia offers to the free colored man, he had determined to return and connect his destinies with those of his countrymen in the Colony. It will be found that one such man as Joseph Jones has done more actual good to his kind than a whole army of abolitionists.

Missionary Influence of Colonization.

THE following passage occurs in the Report of the former Superintendent of the Methodist Missions in Liberia:

“The Society at New Georgia prospers, and the school is doing well. At a meeting of several days’ continuance at this place, it was hoped that many souls were converted—and among them several natives. Our hearts yearned over them, while we adored the goodness of that God who thus convinced us, of a truth, that He is no respecter of persons, but that, in every nation, he that feareth God and worketh righteousness is accepted of him. A sweeping reformation has also gone through the town of Caldwell. Old hardened sinners, of whom their fellow citizens had but a faint hope, have humbled themselves under the mighty hand of God, repented and forsaken their sins, and are now rejoicing in hope of the glory of God. Besides this, several natives have also been made the happy partakers of God’s converting grace. Here let me remark, for the purpose of undeceiving a certain part of our friends in America, that though some of our native converts are right *out of the bush*, yet that many of them are individuals who have been residing in the families of the Colonists—have been taught by them the knowledge of the Christian’s God—have witnessed their pious examples, which have proved to them savours of life unto life, and owe, in a great measure, their salvation to them as instruments in the hand of God. Away, then, with the notion, that the colonization scheme does nothing for the

native African—that the missionary enterprise is confined to the emigrants, and that the natives benefit nothing by it. Let me stop the mouths of these gainsayers, by proclaiming the names of Johnson, Williams, Davis, Devaney, Phillips, Tulliver, White, Willis, &c., &c., American colonists, in whose families native boys and girls have grown up under godly instruction and pious example, and are now converted to Christianity, and members of Christian Churches in Liberia. Let me add, that in this respect, salvation has come, too, to the mission houses within your mission in Africa, and boys attached to our families and institutions have been born of God. Millsburg—what shall I say about this spot? The wilderness is blossoming as the rose. The solitary place is becoming glad, and rejoicing for them who have been sent to cultivate the hitherto barren field, and to diffuse light amid the gross darkness; and, thank God, the darkness is comprehending the light. O, sir, think what the Lord has done for us here. A society of eleven members, as reported little more than a year ago, has now grown to sixty-three. The White Plain’s Manual Labor School has been owned and blessed of God. We have among us converted to God, Africans, named J. O. Andrew, N. Bangs, John Clark, P. P. Sandford, &c., &c., and these already begin to recommend this holy religion to others.” We might follow this report throughout all the settlements in the Colony, in all which, the same hopeful appearances are manifest in their religious aspect.

Colonization.

LETTER FROM A MINISTER OF THE GOSPEL IN TENNESSEE.

———, EAST TENNESSEE,
July 8th, 1847.

BROTHER McLAIN:—I was once inclined to oppose the Colonization Society, on the ground, 1st: That it aimed at too little and was too slow in its operations; and 2d, That while it accomplished *partial* good, it perpetrated a *general* evil. But experience has taught me that it is based upon the great principles which govern men, and which will insure success. It takes things as it finds them, and makes the best of a bad case. Its ostensible aim is sufficiently high and noble. It has been able as yet to take but the first step towards reaching it. And such is the nature of its influence that it will not be likely to accomplish its object until the last son of Africa is removed. If it create a vacuum, by removing those already nominally free, its tendency is to have others flow in and fill up that vacuum. It need only stand at the fountain head, and bail out the existing waters; other streams will be thus invited to pour their contents into that fountain, and thus the last drop will be removed; and the faster it bails, the faster will this happy result follow. It is emphatically the friend both of the black and the white. Of the former, it benefits those who are removed, those who remain, and those

who have kept their first estate in Africa. Of the latter, it benefits both saint and sinner. It benefits the Christian, by affording him an *opportunity*, if he feel it to be his duty, to colonize his slaves. It benefits the sinner by holding before his mind a benevolent object. It lays claim to the noblest feelings of the patriot, and of the whole-souled philanthropist. Its tendency is good, only good, and that continually. If it has not accomplished all that its friends desire, what agency has? If it has been made the *occasion* of evil, it is not to be blamed on that account. The law which was ordained to life, is the *occasion* of the death of all who are damned. And the Gospel, which saves all who are saved, is the *occasion* of the greatly increased misery of all the lost who hear it. But it is difficult to see that it could be seriously perverted in any instance. Those who would oppose its noble object from sinister motives, would be more likely to be influenced in process of time in this way than in any other. Any scheme which has not Colonization connected with it, is delusive in the highest degree, and must be most disastrous in its results upon both white and black.

Yours, truly,

Rev. WM. McLAIN.

[From the Colonizationist.]

Home Colonization.

A Mr. FITZGERALD, a colored man, has been travelling through the northern parts of Ohio, Indiana, Illinois, and most of Michigan, delivering lectures on the subject of home Co-

lonization. He, with a few others, have projected the scheme of founding a colony of free colored people in Oceana county, Michigan.

On our tour to the north in July

last, we met with Mr. F. at Logansport, in this State, and had repeated conversations with him in regard to the plans of his colony. They are briefly these: He proposes to raise a sufficient sum of money to purchase a portion of territory in Oceana county, rather upon the joint stock principle, and begin the settlement of the colony at some favorable point; and then enlarge, by the purchase of surrounding lands, as emigrants may join them, until they shall have so far filled up the country as to gain political control over the public offices of the country, and to represent themselves in the State Legislature. This plan, he thinks, will have a tendency to make his people feel the importance and responsibility of taking their own concerns into their own hands, and of thinking and providing for themselves. Should the scheme succeed in gaining control over one country, and do well, they intend to extend the same system into others.

Mr. Fitzgerald is a man of more than ordinary intelligence, and seems to have bestowed much thought upon his project, and has doubtless made out as good a scheme as could well be devised in any system of *Home Colonization*. He attended our lectures on *African Colonization*, and became deeply interested in the subject. He confessed to us that he had been greatly misled by the enemies of our cause, both in regard to the operations of our society, and the condition of the colonist in Liberia. He professes to be much opposed to the movements of abolitionists, and declared, in a public address, in our hearing, that he had rather be a slave under a Virginia master, than to be under the dominion of modern abolitionists.

We were not inclined to discourage Mr. F. in his enterprise, but

told him we were disposed to regard his movement as *one step* towards a proper course—that when he found his scheme would result in a failure, he would then be persuaded to try the superior system of African Colonization, which is now demonstrated to be the only hope for his people.

To carry out a scheme of Home Colonization, to a sufficient extent to encompass the colored population of the *free States* only would cost an amount of money so great that it puts it entirely out of the question, if there was no other difficulty in the way. For the *lands* in any of the free States where settlements have begun, would cost from \$1 25 to \$10 per acre. Whereas, in Africa, where our colonies own nearly as much land as the whole of Indiana, all paid for, a portion is *given* to each emigrant, gratuitously;—while any amount can be bought, in addition, for but a few cents per acre. Michigan lies far to the north, encircled by immense lakes, and in a very insalubrious clime for the colored man. The laws of that State are but little more favorable to the colored man, than in other free States. The people of Michigan, would no more tolerate *large colonies* of colored people, within their limits, than those of Ohio. There never has been an instance where a *distinct* community was formed in the bosom of any country, differing essentially from the great mass of the people, that was found to dwell in peace and harmony with them. The Indian reservations and the Mormon troubles, fully show this in our country. The colored people of these States will sooner or later find, that whether dispersed over the country, or living in communities of their own, they will never rise to a proper level while they are kept in contact with the dominant Anglo-Saxon race.

And however we may deplore the fact, it is beyond the power of any combination of men to make it other- wise, until there is a change wrought upon our natures, which requires the agency of our Maker to perform.

Native African Christians.

OUR readers will doubtless be glad to see what kind of Christians are growing up among the natives of Liberia. As interesting specimens, we copy the following article from the *Baptist Missionary Magazine*, published at Boston :

BASSA MISSION.—*Conversion of Kong Koba and Kmanyo.*—The following account of the early life and conversion of Kong Koba, or Lewis K. Crocker, whose name is familiar to our readers, was written in reply to some inquiries addressed to him from the Rooms, and is dated at Fairfield, Little Bassa, December 21, 1846. The other letter is dated in this city, April 9, and is addressed to the children of the Bassa Mission School in Bexley. The writer, Kmanyo, more generally known here by his adopted name John K. Wesley, came to this country last summer with Mrs. Crocker, whose low state of health at the time required his services as an attendant. Since his arrival, Wesley has been carefully provided for by Christian friends, and is now in the office of a Christian brother, who has kindly undertaken to teach him the art of printing. We publish these communications both for their own interest, and as illustrative of the character of the Bassa mind. No correction is made in the sentiment or method, and only here and there a slight change of a word or letter. Kong Koba, we may add, is now a preacher, and during the past year, as he informs us, has travelled with his "brother Vonbrunn through and through the Bassa country to feed

(their) brethren, mothers, fathers, and sisters with the word of life." *Ought not Kmanyo to be a preacher too?*

Letter of Kong Koba.

When I first heard of religion, it was from the mouth of one of my own countrymen, who staid at Monrovia for a number of years. He told me that he was informed by the Congo people at New Georgia, that God has prepared a fire for the wicked in another world, and happiness for the good. When I first heard it I believed it, as I believed that I must die. And since I heard it I have never forgotten it, though it was told me by one who was careless himself for his never-dying soul. Yet I was hardened in mind for several months. After a while, I began to satisfy myself with vain thoughts, &c.

I remained in this state for a number of years; then my father gave me to a gentleman by the name of Nuter, (a man who was killed in Governor Buchanan's war with Gei Tumble.) While I was with this man, I recollect one night I felt great uneasiness about my soul; during the night I wept bitterly. The man inquired what was the matter. I knew not what to tell him; for I thought during this time there was no man on earth who could comfort me. I asked the man the same night to give me permission to go out and see my mother and father, (for Mr. Nuter then was in my father's town.) He granted me the permission. When I went, mother asked me what was the cause of my weeping. I knew not what to say,

for I thought it was unnecessary to tell her how I felt, knowing she could not relieve this burden from my mind. A few days after, I went with my companions Sawe da and Gma to cut palm nuts. While we were there, I asked them what they thought of dying. They said, "Nothing more than that we shall go to the same place where others have gone." But whither, they could not tell. Then I began to weep, and wept all the time we were there. When they had cut the palm nuts we went home, and they laughed at me a great deal. And being afraid of their laughing at me, I tried to put everything away as regarded seriousness, and it went away by degrees. O that there had been a Christian in town to lead me to the Lamb of God, which taketh away the sins of the world! However, "it is the Lord's doing, and it is marvellous in our eyes." Though I concealed my seriousness, yet within me was a great burden, that caused me to weep sometimes while alone.

I remained in this state for several years; and my father again gave me to another gentleman, now King, Mr. J. C., who, though a Christian, yet made no mention of it to me, except in my prevention from working on the Sabbath. I remained with him four months, then I went away from him to my father's town, where I remained for a considerable time, till the death of one of my father's head women. At this time Messrs. Crocker and Mylne, accompanied by Mr. N. Harris, came to my father, and asked him to call some of his subjects together, and hear what they were to say to him. Accordingly my father called some of his men together, (I think twenty men were gathered in a kitchen,) and father told them to say what they had to say. And through an

interpreter we understood Mr. Crocker to say, God had put it into the hearts of good people in America to send them to Africa, to teach the Africans God's will and Christianity. After Mr. Crocker had said this, father asked them what should be their pay annually. To this, Messrs. C. and M. said, God had sent them, and it was their delight to do good to others; and furthermore, they said, that if the King (my father) should send his children to their school, and send provision to them, it would please them a great deal.

To this my father consented, and during his lifetime, he did not fail in it. After father had told them that he was very glad as to this matter, they asked him to send his own son with them to Edina. Father consented immediately, and asked me to go with them. I told him I was willing to go with them, but I was not well at that time, and I told father to tell Messrs. Crocker and Mylne that I was willing to go with them when I should get well. They consented, and went to Sante Will's place. Here they remained for a number of days, till father and I went there. While we were there, Messrs. C. and M. asked Sante Will for some of his own sons to take to the school, and Sante Will gave them Zewio, his own son. I was glad that I had one who was my old acquaintance to accompany me to Edina. But to my own regret, I was taken sick again; so I could not go with them to Edina, and Zewio, Sante Will's son, went with them. I went back again to my father's town, and made it known to my mother, Zoole, and all my companions, that if it had not been my sickness, I had gone to Edina to the school. They were all glad that I did not go; for they entertained the belief that it was impossible for any African to live long if he "learned

book." So my brother Zoole and mother told father that I should not go at all to the school ; but father told them that I should go ; and there was a contention between them. And I staid with father for a considerable time.

One day, after I went to one of father's plantations, Mr. C. came to his town, and asked him for me. He told Mr. C. that I was in a plantation, and Mr. C. asked him to send for me. He did so, and charged the boy whom he sent after me, not to tell me for what purpose he sent for me, knowing if I got knowledge of Mr. C.'s being in the town, I would not come ; (for at this time I entertained the opinion of my mother and brother Zoole, i. e. that I should die soon, if I should learn book.) The boy went to the plantation, and told me that father had sent for me. I asked him for what purpose he had sent for me. He said, he knew not ; but one thing he knew was, that one white man was in the town. I was sure that it was Mr. C., and I asked mother what might be done with regard to my going with Mr. C. She was not willing at all for me to go with him ; however, she told me that I might go to the town, and promise to go with him in future. Accordingly I went to the town. Mr. C. was very glad to see me, and asked me to go with him. I told him to ask father, and he did so. Father was willing for me to go with Mr. C., but I said mother was not there ; so I could not go with him at the time ; yet I promised to go with him in future. So Mr. C. went away again to Sante Will's place.

After ten or eleven months, I went with father to Sante Will's place. Here we saw Mr. C. and Mr. M., who had lately gone up there (Sante Will's town) from Edina. Both of them again asked father for me, and

he told them to ask me. They did so, and I asked them that I might go and see mother. They were willing, and I went to see mother. I told her that I was willing to go to the school and learn book. She was not willing at first, but when she saw she could not persuade me to stay, at last she consented reluctantly, and I went back again to Sante Will's place. From thence I went to Edina, February, 1837, with the Rev. Wm. Mylne, who treated me the same as if I was his own son. While I was with this gentleman, I was sent to school to Elder John Day, who, and Mr. M. took great care to instruct me in the way of salvation. They taught me that Jesus Christ, the Son of God, had died for the sins of the world, and that whosoever believeth in him should not perish but have everlasting life.

They also told me that all have sinned, and all have fallen short of the glory of God. At first I thought I had no sin, yet at the same time the thought of death was dreadful to me, and I thought there was something within me which made me to be afraid of death. I learned from my teacher that my sins were the cause of it. I began a little to be troubled about my sins. I thought I must begin to pray. I prayed a little and stopped, for I thought I was young, and that religion was only for those who were old. But when I saw that many of those who were younger than myself were dying, as well as the old people, I thought I must one day, soon or late, be in the hand of that God whose service I was then neglecting. Then I set out again to pray for the mercy of God ; and when I continued in doing this for two or three weeks, I found what a miserable sinner I was. I thought I only was the greatest sinner that ever lived on the earth.

Then I resolved never to stop praying to God as long as I should live. After continuing in this state a few weeks, I found myself quite a different person from what I once was. I then hated those things that I once loved, and loved those things which I once hated.

Letter of Kmanyo.

DEAR YOUNG FRIENDS:—Having a leisure moment, I have determined to write a few lines to you, as I know you will be glad to hear from me; and will be interested in the good report. Through the great and most undeserved goodness of our Heavenly Father, I who have so long resisted the Spirit of God, loving darkness rather than light, am now secure from the tyranny of the devil, through our Lord and Saviour Jesus Christ. How good is the Almighty, that he did not cut me off in the midst of my sins. Oh the length, the depth, and the height of the love of God; what comfort of love, that passeth all understanding! I think you will like to know how I obtained this spiritual blessing; and I shall be glad to tell you. A few months ago, I was asked if I loved the Lord. My dear friends, I could not look up and around, but my head was bowed down for sorrow. Oh wretch that I am, who shall deliver me from the body of death! Then the Spirit said unto me, My son, give me thy heart, for I came into the world to save the contrite and broken-hearted. Then I remembered all the precious promises which are contained in the New Testament, which our Saviour promised that he will fulfil: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Knock and it shall be opened unto you, ask and it shall be given unto you. He that cometh unto me, I will in no wise cast out." Then I began to feel as Jacob did, I

will not let Thee go till Thou hast blessed me. I will not stop till I obtain the spiritual blessing. Oh Lord, I know not what I should ask of Thee. Thou only knowest what I want; give to me the desire to be Thy child, what is proper, whatever it may be. I only present myself before Thee, this is all that I can do. And in the morning I went into the office, and when I was setting types, my mind began to be enlightened. I began to feel the influence of the Divine Spirit, and after dinner the light increased more and more. My feelings divided into two; one encouraged me to go and tell Mrs. Crocker what the Lord had done for my soul, another urged me not to; and I did not go till the next day. Perhaps some of you will ask why I did not go. I will tell you the reason. Because our Saviour said many should come in his name to deceive people. And the apostle said we must try every spirit, whether they are of God. In the evening I came home, and went into my room and kneeled down. Here I poured out my petitions before my Father which is in secret. Lord, if thou hast chosen me to be Thy chosen vessel to bear Thy name before my heathen people, I am willing with all my heart, according to Thy will. I prayed; and when I ceased, the light that was burning looked new to me, everything in my room seemed pleasant to me. I can see with new eyes, hear with new ears, and understand with new heart. Dear friends, here I exclaimed the praises of the Almighty and his Son Jesus Christ.

"How glorious is our Heavenly King,
Who reigns above the sky."

Glory to God in the Highest, peace on earth, and good will to men. Oh I wished I had a thousand mouths

to praise my Redeemer. Worthy is the Lamb which was slain, to receive power, riches, honor, and glory. Oh, said I again, I wish I had more souls to give my Redeemer. What an easy thing it is to become the child of God, if we ask in faith. I reviewed all my past time astonished, and know not what to wonder at most, my own wickedness or the long suffering of the Almighty.

I have visited many Sabbath schools since I came to the city, and an-

swered the questions put to me. The scholars were glad to see me; many of them save their little mites, and put them into the contribution box, to send the Gospel to the heathen; even to you. I have a great many things to tell you about this great country, and I hardly know which to begin with; also I don't want to write you anything to divert your mind from your God, but what will bring you to the Mercy Seat. I am, your friend,

JOHN K. WESLEY.

Thoughts on Colonization,

BY REV. J. N. DANFORTH.

In studying the developments of God's Providence in the world, nothing more impressively strikes the mind than the fact, that great evils have led to the discovery of corresponding remedies. The evil of universal ignorance, which was completed by the influence of the middle ages, found its remedy in the art of printing, an art which has essentially altered the state of the world. The want of commerce among the nations of the earth, a real evil when seen by the reflected light of this improving age, was supplied by the discovery of the mariner's compass, which has had its full share of efficiency in modifying the relations of men towards each other. The absurdity, equalled only by the effrontery of certain practices at the commencement of the 16th century, done under the sacred garb of the Christian religion, first provoked the spirit of reformation, which rising with the exigency of the times, gathered strength as it rose, and eventually dealt such a blow to the reigning power of earth as forever humbled, if it did not annihilate it. The destitution and misery of human beings in prisons and dungeons

first awakened the benevolent spirit of Howard, who flew like an angel of mercy to relieve their sufferings.

The vulgarity and profaneness of a knot of idle children led to the establishment of the *Sabbath School*, which has filled the world with its beneficent influence, and is destined to bless unborn generations, while it has placed the name of RAIKES high on the scroll of sacred fame.

The severity and oppression of a foreign government roused the spirit of resistance among the colonies, and a new nation sprang into existence with full powers of self-government, of maintaining her independence, of resisting foreign aggression, and of fulfilling all the ends of a government based on equal rights and a popular representation. Such an example as ours must have had its effect. It was not so much military, as moral forces that gained the victory. There was the shock of armies indeed, but there was also the more powerful collision of opinions and sentiments, which struck out light on subjects interesting to communities and nations. The flame of liberty was caught in Europe, not as an irregu-

lar and electric influence, seizing at random upon the popular feelings, for it took possession of enlightened bosoms. It was interwoven with principles ; it rose with its auspicious light above the smoke and confusion of party politics ; it was softened by its contact with benevolent hearts ; it was sanctified by the presence of religion. It went hand in hand with truth and justice and mercy, and its vital energy was soon felt in a movement, which startled the slumbers of the world, over a system of oppression as unjust, as cruel, as ferocious, as ever disgraced earth, or provoked Heaven. I need not say that I mean the slave trade—that foul blot on *our* page of the world's history ; that deep dyed record of civilized guilt ; of ingenious barbarity ; of systematic, remorseless robbery ; that league of policy and power on the part of all nations to crush one ignorant and defenceless people to the dust. To maintain such a traffic, required the extinction of all the finer feelings of the human heart ; the prostration of justice, the violation of mercy, the annihilation of every principle of honor and humanity ; in fine, it was and is a work twice cursed. It curses him that takes the slave, and the slave that is taken ; the tyrant and the victim ; the thief and the plunderer ; yes, it is three-fold, the thief, the buyer, and the bought ; all, all are cursed. In 1787, four years after the declaration of peace between this country and Great Britain, Wilberforce brought forward his plan of prohibition of the slave trade.

It was but copying the example set in 1772 by the house of Burgeses, of Virginia, who petitioned the King of Great Britain against the importation of slaves, because, say they, "it greatly retards the settlement of the colonies with more

inhabitants, and may have in time the most destructive influence ;" they express their fear that the slave trade "will endanger the very existence of his Majesty's American dominions."

Refusal of the Crown to sanction the acts of the colonial legislature prohibitory of the slave trade, was one of the grievances set forth.

At length the friends of humanity, whose cause was espoused by such men as Pitt, Fox, Burke, and Sheridan, with noble eloquence and powerful argument, triumphed over all opposition, when in 1807, after a hard-fought battle, the slave trade was entirely abolished in the dominions of Great Britain. This, however, was but a partial remedy. The evil still exists to a fearful extent ; and since the wisdom and power of man and of nations have failed to provide an effectual remedy, we must trust in God with a stronger faith and more lively expectation.

It is very easy to see that it only requires the full development of the colonial principle by actual possession of the coast of Africa, to annihilate this nefarious traffic. The evil is not to be removed by imperial edicts, or legislative enactments, or by expressions of popular indignation, however loud and just, or even by the thunders of hostile navies. All these have been defied, counteracted or eluded. The last resort of governments—physical force—is laughed to scorn by the practised pirate, as he winds through the secret channels of that indented coast, and favored by the darkness of night, congenial to his work, escapes to sea, and bounds over the billows with a fleetness, which for the most part renders pursuit by an armed ship vain and hopeless. Or if the pursuit be commenced, there is no alternative of mercy for the wretched African, unless that be

mercy to find a grave at the hand of his oppressors beneath the surges of the ocean. What foreign force cannot accomplish, can be effected by peaceable possession. "Wherever the influence of the Colony of Liberia extends, the slave trade has been abandoned by the natives, and the peaceful pursuits of legitimate commerce established in its place." Wherever a civilized jurisdiction is established on the African coast, the slave trade is destroyed. Just in proportion to the establishment of colonies, a permanent cordon is formed, which the atrocious slave trader will in vain attempt to pass. Now, this mighty evil is not to be removed at once: an instantaneous stroke of legislation or of armed force is not to do it, but like other great evils, we are to meet it with the steady, certain remedies, which a kind Providence has so evidently pointed out, and so plainly bids us use. In other words, we must add an hundred fold to the means and energies of the Colony.

"Nothing has tended more to the suppression of the slave trade in this quarter, "says the same British naval officer, "than the constant intercourse and communication of the natives with those industrious colonists." There is no principle more certain, than that a fair, wholesome, legitimate trade, possessing within itself the means of its own permanency, must inevitably take the place of the foul, cruel, unlawful, unnatural traffic in flesh and blood. Universally, when the natives have seen the superior advantages of the former, they have gladly adopted it, while they have indignantly rejected the latter. Thus we may assure ourselves, as well for the ordinary laws of political economy, as for those of nature, that the products of the soil and not the staple of human life, will be bartered and ex-

changed for foreign importations. When it is known that that country produces rice, palm oil, camwood, ivory, gold dust, dye woods, yams, and in general the abundant and delicious fruits of tropical climates, with a soil, which under slight cultivation, will yield two crops in a year, can any one doubt as to the ultimate success of agriculture and commerce? Here will be a market for the world, and the industry, and the wealth, and the commerce of the world will be stimulated to a more vigorous and enlarged action.

This view of the subject will conduct us by no difficult transition to the consideration of the practicability of civilizing Africa.

I would not before a New England audience maintain this argument so much for the purpose of conviction, as of illustration. That the African mind should, after the abuse and oppression of so many centuries, exhibit any traits of vivacity—any susceptibility of cultivation, is perhaps a cause of wonder. That so much intellect, such natural and moral capabilities, as certainly distinguished the Africans, should be exhibited at this day, is only convincing proof of the essential energy, the wonderful elasticity of those powers which the God of Nature has planted in the human constitution. Let us not forget that Africa has produced a Hannibal and Jugurtha in war: in the drama a Terence: in fabular literature an Æsop: in queenly accomplishments a Sheba and a Candace: in theology an Origen, a Cyprian, and an Augustine, whose names have come down to posterity with the honorable appellation of *Fathers of the Church*; that the most elegant and useful translation of the Scriptures, the Septuagint, was made in Africa: that even in the heart of that country there have been found men of let-

ters; in a word, as if to shame the incredulity of Christian nations, that history herself, when she would lead us to the cradle of the arts and of civilization, takes us to a frontier country of Africa, and there shows us Egypt, "the basest of the kingdoms."

The evidence given before the British Parliament, when at the close of the last century, the affairs of Africa were thoroughly sifted, proved the high capacities of the African mind; the vigor of the memory of the natives; the genius for commerce; the beautiful workmanship in gold, iron, leather, and other articles; the manufacture of cloths; the brilliancy of their dyes, and the activity in supplying the ships with provisions. It was also testified that for the most part, the natives were peaceable in their dispositions, gentle in their manners, cheerful and hospitable. There is at this time a tribe near Cape Palmas on the western coast, called Kroo-men, who possess fine athletic forms, and who have never suffered themselves to be made slaves. Like the Swiss and Savoyards, they seek employment abroad, are often engaged to navigate ships and boats, and after obtaining the reward of their toil, return to their homes. There is also a tribe in Fernando Po, an island 40 miles from the coast, crowned with a wooded summit, abounding with the best of water, and such valuable wood as oak, ebony, and satin wood. The color of the natives is a dark copper, with long, lank hair, and well proportioned muscular limbs. They possess a steady independence of character, and have never been slaves; like the Chinese, they are slow and cautious to receive visitors, but fearlessly board foreign ships. Agriculture is pursued to a considerable extent among them, the products of which are exchanged for value received.

In the rich resources of Africa, especially as pointed out by the recent discoveries of the Landers, there is everything to inspire hope, and to justify the most sanguine expectations concerning the renovation of that continent.

Our colony has been prospered beyond any of which history informs us. The first slight adversities, incident to all new enterprises, having passed away, the system is now moving on with increasing power and success. Upwards of twenty expeditions have been fitted out, each of which has given strength to the colony. A regular government is instituted—laws are administered—churches and schools established—a press in operation—commerce flourishing—agriculture improving—2,500 emigrants happily and profitably established there, and thousands submitting voluntarily to the government of the colony, while the fame of this new and prosperous people is awakening the attention of other and more distant tribes. Indeed the Spirit of Mercy seems hovering over that continent, for by recent unpublished intelligence from its more Southern portion, in the District of Lattakoo, the success of the Gospel among the natives is surprising, and for a distance of 400 miles, visited by the missionaries, a loud and earnest call was heard for the bread of life, and for the distributors of that bread to come among them. Thus one green spot after another shall spring up in the desert, until the whole shall bud and blossom as the rose. Much, much has been done; enough indeed, to answer the most ardent expectations of the friends of the society, and to confound the sinister calculations and predictions of its inveterate enemies, of which it has a few, a very few left; just about enough to keep up an animated interest in the great

question of Colonization; and which few perhaps could not well be spared, lest their death should be followed by a stagnation of the public mind.

In regard to the extensive colonization of Africa, there are honest doubts in the minds of some as to the sufficiency of the means to accomplish the end. I refer to doubts which are not the offspring of a dis-tempered, infuriated fancy, but which naturally arise in cool, candid, and inquiring minds, and therefore deserve attention. If the question be whether the *present* means be sufficient, but one answer can be given, in the negative. But we seek to increase the means. We expect to rouse the nation to this work. We are sure that it is rapidly rising to it. We are confident New England will do more this year than she has ever done, and that you might as well attempt to repress the flow of the ocean's tide, as the progress of the natural sentiment on this subject. The work will gather strength every year. God will provide the means for the completion of that which has been so evidently blessed by Him. This our faith would teach us, but we may appeal to another source of proof: Experience. Why! the Old World has been turned over since the commencement of the 16th century, and a New World called into existence with its teeming millions. The progress of our own nation in the last 200 years puts at defiance all calculations about the application of means to ends. And what was the origin? A couple of humble, sickly colonies, planted at long and gloomy distances from each other, with frowning skies, a deadly climate, and uncongenial, hostile natives to distress and destroy. But the two colonies soon became thirteen, and the thirteen colonies have at length grown to twenty-six independent States, all constructed upon

strict colonial principles by emigration. Objections on the score of the vastness of the object come ill from the mouth of an American, who is at all acquainted with the history of his country, or with the history of causes and effects. Is the difficulty in the want of money? Already the great results which exist have been produced by an expenditure of only about \$150,000—a sum not double the amount of exports from the colony in a single year. There is abundance of silver and gold, whenever the people shall direct its application. Four years' sales of the public lands would produce money sufficient to remove the whole black population. We need only to consent to be taxed as we are, after the extinguishment of the public debt, for one year, and the sum of twelve millions is raised. Is the difficulty in transportation? How have fifteen millions been transported *from* that country? Avarice has done it. And is the avarice of wicked men stronger than the liberality of Christians? Cruelty has done it. Cannot kindness do more? Treachery has done it. Shall not the humane and steady policy of a great nation do more? Shall the accursed industry of tyrants and thieves, who have found the means of depopulating Africa of its millions, surpass the diligence of 13,000,000 of free republicans? Why should slave ships be more successful in the work of destruction than emigrant ships in the work of renovation? The real question, after all, is, what is obligation? What is our duty? Let us discharge this, and leave the consequences with God. He can open paths that are shut to the shortsighted view of man. Our duty to Africa demands the most strenuous exertions to introduce civilization and Christianity into that neglected country. Our duty to our country, to our

whole country—for we be brethren—demands that a wide channel be kept open for the superabundant colored population. For if the ratio of increase of the white and colored population in Eastern Virginia, for example, shall continue to be in the future the same that it has been in the past, the number of blacks will in 40 years be 722,000, exceeding the number of whites by nearly 273,000. With the increase of their power they will stand up for their liberty, and a war of extermination on one side or the other must ensue. But in such a contest it can never remain doubtful who would be the victors and who the vanquished. I touch not the morality of the question. I take facts as they are, and must be, constituted as our Government is. For the course the National Government would take in such an emergency, I refer you to the fact of the instantaneous action of the War Department on the reception at Washington of the news of the Southampton massacre. The first emotions of the high functionaries of the Government is a trembling solicitude for the lives of their own families, and the measures they would adopt cannot be matter of conjecture. Self-preservation, the first law of our nature, must, in every issue with the oppressed and unfortunate slaves, act with tremendous force against them. And whether New England should fly to the rescue, or look on in silence, the events of that dreadful day would clothe that page of our history in the deepest mourning. I can conceive of nothing more dreadful, except it be the fantastic and sanguinary theory of immediate, unconditional emancipation, which, with a total ignorance of the real constitution of society in the Southern States, and a reckless disregard of the peculiar relations between the master and the slave, would

sacrifice the peace of the former and the last hope of the latter, for the sake of its own impracticable ends.

My countrymen! I abhor slavery with a detestation as deep as fires any New England heart. I abhor it not the less because New England ships, New England sailors and New England merchants have participated in fastening it on the country. But I abhor more the extravagant remedy, which, instead of alleviating, would add fury to the disease, and spread devastation and death over the whole face of Southern society. Shall I set up my opinion, however gladly it would embrace the theory of instant emancipation, if practicable, against the combined opinion of the wisest, the most judicious, the most intelligent, the most illustrious American minds, both among the living and the dead; an opinion deliberately formed, solemnly expressed, and so firmly abided by, that it has gone forth to the world as the sentiment of this nation? But perhaps the abolitionists will say, give us arguments, for we cannot be influenced by names. Well, then, to the argument. He tells you the slaves have the right to their freedom. I grant it. That is his premise. What is his conclusion? That they, *therefore*, ought to be immediately introduced into the possession of that right. I deny it. The fundamental error of abolitionists consists in confounding the distinction between rights in the abstract and rights in exercise. The former are immutable, and cannot be affected by circumstances. The application of the latter must depend on a great variety of circumstances, or there is an end to peace, order and government in the world. Example, however, will best illustrate the point of the argument. It will not be denied that the inmates of a lunatic asylum have the natural right, as human beings, to

their freedom. But the change in their circumstances requires that they should be denied the exercise of this right. The peace and safety of the community, as well as their own advantage, render indispensable the imposition of certain restraints. The reason of this imposition being removed, their rights are restored to them.

All men have a natural right to the enjoyment of their food. But if a hospital be filled with patients, in the perilous crisis of a wasting disease—the cholera, for example—the physician, who is best acquainted with the disease, may perceive that death would be the consequence of taking food. He therefore denies it to them. He is a cruel man, say the horrors of all bondage. You deny them their rights. You do well. Give them their rights. What then? Why! they will kill themselves. Let them do it, then, says our immediate, universal liberator. Do your duty. Leave the consequences to God, or to take care of themselves, or whatever may become of them, but do your *duty*. That is the very question. What is duty? Is it duty to choose a greater evil for the sake of getting rid of a less? Duty to rush into a sea of danger and trouble for the sake of pursuing a beautiful phantom? Duty to sever that golden bond—the union of the States—and to dye the star-spangled banner of your country in the blood of the South?

The obligations of duty as well as the exercise of rights, depend on circumstances. What is my duty in one set of circumstances may not be in another. What is my duty to-day may not be my duty to-morrow. Nay, it may be a sin to-morrow. For example—and I will put a strong and desperate case—let us suppose a ship at sea, with a number of slaves on board, totally ignorant of any one

principle of the art of navigation. They have a natural right to their liberty. It is a sweet-sounding word—a pleasant idea. They resolve to rise. They put to death the crew. They trample the blood of their murdered victims on the fatal deck, and cast their dead bodies into the sea. And what have they gained? Liberty! They have got their rights, and the ship is drifting upon the rocks, to be wrecked and shivered to fragments, and the wretched insurgents go to the bottom.

And these are the tender mercies of immediate emancipation, which would involve the master and slave in one common ruin, drive the ship of state upon the rocks, and destroy the peace and prosperity of the country. Oh, if I could present to you the picture of the fond father, and the anxious mother, and the beautiful daughter—the last, as was the fact at the mournful season of the Southampton massacre, imploring her father's slaves to spare her—and the mother, pressing her darling infant more closely to her bosom, in the apprehension of impending danger, I know I should find sympathies in your hearts for the suffering South. But I forbear. In regard to the state of the question, so important to be well understood, it is not, what is the *least possible time* in which the slaves can have their freedom? But, what is the *least possible time consistent with the greatest general good*? This is the ground on which the American Colonization Society takes its stand, and rests its defence; in this position she is supported by the public sentiment of this nation; from this position the Society, with most scanty means, has operated with unprecedented power and success upon Africa and our own country. Sustained by this principle, she expects the continuance of the co-operation

of the wise and good, and ultimately to triumph.

She does not set herself above the laws of the land, and by abjuring their authority, and defying their penalty, destroy her only hope and power to benefit the suffering African. She seeks to create a law in the public mind, which, kindly and beneficent in its nature, shall eventually be paramount to every code, that may contain in it the elements of oppression. Strange that the designs of such an institution should ever be suspected. The opposition to it, such as it is, has been made on directly opposite grounds. In the South it has been stigmatized as a plan to deprive the masters of their slaves; in the North as a plan to rivet the chains of the slave. In regard to the first, there might be some degree of plausibility in the apprehension, since, in point of fact, the influence of the Society on emancipation has been great. But the last reason is ridiculous. Why, what is it that rivets the chains of the slave? The *presence* of the free black, not his absence. The slave sees his manumitted brother in the apparent enjoyment of liberty, while in reality he is a wandering idler, without an object, and without a motive to any elevated pursuit—his employment, perhaps, theft, or to do mischief among the slaves. The slaves would like to be rovers too, instead of regularly discharging their daily task, which, so far as my observation in the Southern States has extended, is a comparatively light one. To repress this disposition, it becomes necessary for the master, for the sake of his own safety, and the peace of his possessions, to circumscribe the slave in privileges, which he would otherwise enjoy. Now, every man, whoever he is, white or black, who is weaving this vision of liberty, and spreading it

before the mind of the slave, without *doing* something for him, without making it operate practically to his benefit, is only riveting his chains—he is the cruel oppressor, who feeds the ear of the poor slave with promises, and breaks them to his expectation. Honest and generous hearted men, I doubt not, there are in New England, who do not think with us. Their views are formed under the impulse of noble sensibilities; I will add more—they may be the result of high and correct reasonings on human rights, and God forbid that I, in whose veins flows the blood of a patriarch and soldier of the Revolution—who can say, *I had a father at Monmouth and Saratoga*, and who was taught by him to swear upon the altar of my country that I would cherish her liberty to my latest breath—God forbid that I should attempt to diminish the value of that liberty, or to depreciate the dignity of the rights of a freeman. But my means of making the enjoyment of these rights and that liberty universal, may be different from yours. We all ardently wish for the same end:—the universal reign of civil and religious liberty. In selecting the means for attaining this end, we must view the whole ground. Not merely means, but the right means, must be applied—not only the right means, but the right means in the best time and circumstances. Does the analogies of God's providence afford any light on this subject? What is its constitution and course touching the removal of great evils? Not only, as was remarked in the commencement of this address, have they pointed to their remedies, but those remedies have exerted the power, not by an instantaneous stroke, as of a magician's wand, but by a gradual, renovating influence, which, in still further accordance with the line of God's providence, has given

to different minds and different generations, the privilege and pleasure of participating as instruments in the work of reform. Already has the instrumentality of the American Colonization Society, aided by the State and County Societies, under the blessing of God, wrought great changes on the subject of slavery. Great as these changes are, the work is only preparatory. It has showed *how* the thing can be done; it has pointed out the means. It now calls upon the American people to increase those means, so that they shall bear with augmented vigor upon the great end.

There is one view of this subject which, of itself, is sufficient to awaken the most devoted attachment to this cause.

I allude to the aspect which it presents of a missionary enterprise. What the cause of missions has done for the world let history tell. Wherever the missionary has labored, in the true spirit of Him who was the great apostle of Heaven to dying men, there the moral face of things has been

changed—peace, order and domestic felicity have sprung up—the powers of superstition have been destroyed—the cruelties of heathenism have been done away—truth, like the light of heaven, has dissipated the darkness of error—the temples and altars of idolatry have been overthrown, and the sweet and healthful spirit of Christianity has been diffused far and wide.

This light has at length risen upon Africa. There the pure Gospel is now preached—there, may we hope, will it prevail, until that shall be fulfilled which God has promised—for which prophets have sung—for which the Church has prayed—for which the martyr's have died—for which the soul of the Son of God travailed in that sublime hour, when the world's redemption was achieved, and we will sing—

Waft, waft, ye winds his story,
And you, ye waters, roll,
'Till, like a sea of glory,
It spreads from pole to pole;
'Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

Receipts of the American Colonization Society,

From the 20th of June, to the 20th of July, 1847.

NEW HAMPSHIRE.	
Charlestown—George Olcott, Esq., \$10, Rev. J. Crossby, \$1, Rev. J. D. F. Richards, \$3 50.....	14 50
Waldpole—From Rev. John Cole,	5 00
	19 50

VERMONT.	
By Rev. Seth S. Arnold: Townsend—Contribution of the Congregation in.....	4 37

CONNECTICUT.	
New London—Hon. Thomas W. Williams, donation towards the \$20,000 land fund.....	250 00

MASSACHUSETTS.	
By Rev. Joseph Tracy: Milton—Moses Webster, Esq., to constitute himself a life-member of the American Colonization Society.....	30 00

NEW YORK.	
By Thomas McMullen: Albany—Collection taken up in the First Presbyterian Church.	35 50
PENNSYLVANIA.	
Washington—Collection on 4th Ju- ly in the Presbyterian Church, by John B. Pinney, pastor....	35 00
VIRGINIA.	
By Rev. C. W. Andrews: Shepherdstown—Collection in the Trinity Church on the fourth of July, 1847, from sundry persons, viz: E. J. Lee, Esq., Alexan- der Boteler, Esq., each \$5, young ladies in Mrs. Phelps school, \$5, Mrs. Henry Boteler, Mrs. M. J. Morgan, W. L. Webb, R. H. Lee, Esq., each \$1, Sundry persons, \$2, C. W. A., \$1.....	25 00
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Alexandria—From Christ Church, Alexandria, by Rev. C. B. Dana,	10 00
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Pioneer Mills—Collection on 4th July in the Presbyterian Church, by Rev. Daniel A. Penick.	5 00
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Americus—Rev. James R. McCarter.	1 00
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KENTUCKY.

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Franklin Co.—A. P. Fox, Thos. S. Page, each \$10.	20 00
Fayette Co.—M. T. Scott, F. Davis, each \$20.	40 00
Madison Co.—David Irvine.	5 00
Mason Co.—Wm. Hodge, Wm. R. Richerson, Dr. Sam. K. Sharpe, Lewis Collins, each \$10, A. M. January, M. Ryan, Wm. Huston, John Armstrong, Wm. Cruttenden, Richard Collins, Rev. R. C. Grundy, H. Waller, each \$5, James Artus, E. B. Coon, each \$2.	84 00
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Ohio Co.—Collections in No-creek Church, by Rev. A. H. Triplett,	5 00
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OHIO.

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